

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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SECRET TEACHINGS

Ted G. Davy

*"Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay you. . . take care not to rehearse this text to many—this that the Savior did not wish to tell to all of us, his twelve disciples. . . "*¹

Thus, James the Just, the brother of Jesus. Those early Christians who had importuned him to include them in the distribution of secret teachings were characteristic of a host of aspirants before and after them, in many cultures and traditions.

A delusion common to many seekers after truth when they start on their quest is the conviction, or at least a strong hope, that somewhere there exists a book which will reveal all they want to know. (No doubt many copies of *The Secret Doctrine* have been bought on the strength of its title!) Some expect to be able to advance swiftly along the path if only they can get their hands on writings which contain 'exclusive' teachings of spiritual (so-called) matters, and especially the ones which promise 'powers'. Determined to find short cuts, though looking for them takes longer than the regular uphill climb, even the very intelligent are not immune. The fact that this very attitude retards progress is blithely ignored. But sooner or later must surely come the realization that it is wishful thinking, a waste of precious time and energy.

The law of supply and demand operates. These days, there exists what is practically an industry to satisfy this want, because the same wishful thinkers also delude themselves that spiritual knowledge can be purchased. "Dollarsophia"—Blavatsky's expressive term—is always with us. The delusion persists from generation to generation.

Others expect it to be handed to them on a platter. James' followers were evidently in this category. So were two early members of the Theosophical Society, A.P. Sinnett and A.O. Hume. How was it possible that these two intelligent men could be so naive as to believe that the Truth which all have to unveil by their own efforts, would be revealed to *them* for the asking? Judging from the replies they received from the Mahatmas who corresponded with them, this is precisely what they expected. Yet—

On close observation, you will find it was never the intention of the Occultists really to conceal what they had been writing from earnest determined students, but rather to lock up their information for safety-sake, in a secure safe-box, the key to which is—intuition.²

It is the common mistake of people that we willingly wrap ourselves and our powers in mystery—that we wish to keep our knowledge to ourselves, and of our own will refuse. . . to communicate it. The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most if not all of the Secrets are incommunicable.³

The Mahatma's statement quoted above implies that esoteric teachings *cannot* be conveyed in any form to anyone not ready to receive them. A corollary might be that it is not possible for the profane to recognize an esoteric teaching, even when it stares them in the face.

Ultimately, there are no really secret writings, even those written cryptically. Any code can be broken. Once published, all writings are potentially exoteric, regardless of the adjective used to describe them. In theory, that is. An article on any subject written in an unknown foreign language is esoteric in one sense, and remains so until we either learn the language or obtain a translation.

The paradox is evident whatever and whosoever's "esoteric" teachings are studied. Take H.P.B.'s *Instructions*, and *Inner Group Teachings* for example. Certainly there are passages therein that appear to be highly relevant keys to some of the teachings she had already shared in her published works. But how many are intuitive enough to recognize the keys; or are sufficiently knowledgeable of the teachings to be able to take advantage of them? For the most part, however, the material in these books is obviously exoteric. On the other side of the coin, some of the voluminous published writings of Blavatsky and Judge may well include certain restricted teachings. But in such instances, security would never be at risk: those who don't know what they are looking for won't find it without help.

So much for philosophizing. The fact remains that books labelled esoteric are on the market, and some carry the imprint of Theosophical publishers. This is not surprising. The Theosophical Movement has embraced a number of organizations that call themselves esoteric. From these have come teachings some verbal, some written. Originally published for the sworn-to secrecy faithful only, some of the writings have eventually been made available to the general public.

Interestingly, some such writings have remained classified for only a little while. For instance, within seven years of her death, many of H.P. Blavatsky's *Instructions* for E.S.T. members were added to the material gathered into the third volume of *The Secret Doctrine*. (Today these are more conveniently available in forms faithful to the originals in *H.P. Blavatsky Collected Writings* Vol. XII, and *The Inner Group Teachings of H.P. Blavatsky*.)

Only a year or so ago, it would have been reasonable to ask, will there be others? A strong argument can be made for openness, and the above-mentioned precedents are positive factors. But a year or so ago, the answer would have been "probably not." Happily, events have shown that response to have been not only pessimistic but very wrong.

First, it was learned that the writings of William Q. Judge to his E.S. will be included in the forthcoming third volume of his *Collected Writings, Echoes of the Orient*.

Even while waiting for that publication, one of the major Theosophical publishing events in recent times has taken place: the release of G. de Purucker's *Esoteric Teachings* in twelve volumes. 4

Admittedly, much of this material has been published previously in other books. However, to have it all available in such a series is obviously desirable. Those who think highly of de Purucker's several works will need no persuading to study his *Esoteric Teachings*.

This new publication again raises the question of just *what* is esoteric? Certainly, as far as technical Theosophy is concerned, there is little or nothing in these twelve volumes that could not/would not also have been included in other writings by the same author. However, as wisely remarked in a fine introductory article by the compiler, W. Emmett Small, "Every truth has depths beyond what is openly stated,"⁵—which is a useful thought to keep always in mind when approaching this sort of study.

Regarding technical Theosophy, G. de Purucker himself took it for granted "that every newly-entered student of the E.S. is more or less acquainted with our standard Theosophical literature, and it is necessary to point out that such acquaintance with Theosophy is almost a *sine qua non* for a correct understanding of what the Esotericist will be given to study."⁶ Beyond this, "... it is impossible to gain a correct philosophical or scientific understanding of the teachings of Esoteric Theosophy without gaining at the same time... an understanding of the ethical and the mystical."⁷ So in addition to the technical aspects, some instructions touch on the rules of conduct in this particular E.S. They are what might be expected, and

these days would hardly be considered private, let alone esoteric.

For the most part, these books can only be assessed on the same basis as any other of de Purucker's writings. Personally, I have always found his methods and explanatory style helpful. And to me, he is reliable—I trust him. Rarely if ever does he deviate from the Blavatsky teachings, and then mostly by elaboration. As with any study, we have to decide for ourselves if the elaborations are compatible with the standards we have chosen. The same holds true for de Purucker's *Esoteric Teachings*.

For an important work as this, though, there should be another way to assess its value that does not stem directly from the teaching itself. Let us remember for whom it was written: what it meant to the original pupils is unquestionably more important than the nature of the impact it has on the reader fifty or sixty years later. Was there more to the teachings, the leadership, than is immediately apparent from the writings?

One criterion that can be applied is summed up in the proverb, "the proof of the pudding is in the eating." In the case of Gottfried de Purucker, we can only look at those whom he taught. Now the following has to be very personal, which is regrettable, but unavoidable. Some of his pupils are still alive; others have been with us until recently. Those I have known have demonstrated exceptional qualities: as students of Theosophy they have been outstanding; by their examples they have demonstrated how the Theosophic life should be lived; and in their various ways they have served the Cause admirably.

As far as I am concerned, that's the proof, and is itself sufficient incentive to study the *Esoteric Teachings* of G. de Purucker.

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"I would therefore urge upon you all, my brothers on the Path... to enter into the adytum of these studies with a self-forgetful devotion to the common good of all that lives," wrote de Purucker.⁸

"I pray that the beginning may come from you," James exhorted his followers.⁹

So be it.

References

1. *The Apocryphon of James*. Translated by Francis E. Williams. In *The Nag Hammadi Library*, ed. James M. Robinson. p. 30.
2. *The Mahatma Letters to A.P. Sinnett*, p. 279 (p. 275 3rd ed.)
3. *ibid.* p. 283. (p. 278 3rd ed.)
4. G. de Purucker, *Esoteric Teachings*. In twelve volumes. Point Loma Publications, Inc. 1987.
5. W. Emmett Small, *ibid.* Compiler's Preface, p. i in each volume.
6. G. de Purucker, *ibid.* Vol. I, "The Esoteric Path: Its Nature and Its Tests," p. 1.
7. *ibid.* p. 1.
8. *ibid.* p. 3.
9. *Apocryphon of John*, *op. cit.* p. 36.

H.P. BLAVATSKY: COLLECTED WRITINGS

Elsie Benjamin

Over the years, from 1966 to 1982, the 13 volumes composing the Collected Writings of H.P. Blavatsky have been published (Theosophical Publishing House, Wheaton, Illinois), and, we must surmise, have received honored place in all theosophical libraries and lodge-rooms, as well as in the larger libraries of the world, at least in English speaking countries. This year of 1988, with accent on the centennial anniversary of the publishing of *The Secret Doctrine*, it is not inappropriate to read again selected words of Boris de Zirkoff, editor-compiler of these volumes. We do so from a setting for them given by Elsie Benjamin in reviewing the revised and enlarged edition of Volume I in her *Corresponding Fellows Lodge of Theosophists Bulletin* No. 249, of May 1966, some 22 years ago. She writes:

With the appearance of Volume I (revised and enlarged), of this series, of which ten volumes have so far appeared, one takes pause to ask: What is it that has been the motive power behind this work which, ever since the 1920's, Mr. Boris de Zirkoff and his corps of helpers, have been doing in preparing this invaluable series—undaunted by difficulties, unremunerated (as far as LSD is concerned), sustained by—what? We think the closing paragraphs of Mr. de Zirkoff's Preface gives the answer, the key to the inspiration and enthusiasm that are bringing these valuable writings to students. He writes:

"The writings of H.P. Blavatsky are unique. They speak louder than any human commentary, and the ultimate proof of the teachings they contain rests with the disciple himself—when his heart is attuned to the cosmic harmony they unveil before his mind's eye. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and the intuitive student discovers in them just what he is able to grasp—neither more nor less. . . .

"She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message broke the constricting shell of a moribund theology, swept away the empty wranglings of phrase weavers, and checkmated the progress of scientific fallacies.

"Today this Message, like the Spring flood of some mighty river, is spreading far and wide over the earth. The greatest thinkers of the day are voicing at times genuine theosophical ideas, often coached in the very language used by H.P.B. herself, and we witness daily the turning of men's minds towards those treasure-chambers of the Trans-Himalayan Esoteric Knowledge

which she unlocked for us.

"We commend her writings to the weary pilgrim, and to the seeker of enduring spiritual realities. They contain the answer to many a perplexing problem. They open wide portals undreamt of before, revealing vistas of cosmic splendor and lasting inspiration. They bring new hope and courage to the fainthearted but sincere student. They are a comfort and a staff, as well as a Guide and Teacher, to those who are already traveling along the age-old Path. As for those few who are in the vanguard of mankind, valiantly scaling the solitary passes leading to the Gates of Gold, these writings give the clue to the secret knowledge enabling one to lift the heavy bar that must be raised before the Gates admit the pilgrim into the land of Eternal Dawn" . . .

"The material originally published in Volume I has been thoroughly revised; the text has been checked in almost every instance with the original sources of publication, and most of the quoted matter compared with the originals and corrected wherever necessary. Substantial additions have been incorporated, such as H.P.B.'s characteristic marginal pen-and-ink Notes and Comments in her *Scrapbooks* now in the Archives at Adyar, her travel-Impressions of 1867 jotted down in one of her *Notebooks*, her revealing entries in Col. Olcott's *Diaries* of 1878, and a few articles and brief items from her pen discovered during the last few years. Many explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. A comprehensive yet succinct outline of H.P.B.'s family background and early life and travels has been prepared especially for this Volume. Biographical and Bibliographical information has been collected in the Appendix with regard to a number of individuals associated with H.P.B. in the formative years of the Theosophical Movement, especially the Co-Founders of the Society, and other personalities she refers to or quotes from.

"All in all, the present Volume, far from being merely a second edition of the earlier one, is *de facto* an entirely new Volume, and is intended to set the stage and sound the keynote for the entire Series of the *Collected Writings*."

Yes, these volumes are made still more valuable because of the Biographical Notes, the two most notable in this first volume being the lengthy and revealing ones on Col. Olcott and William Q. Judge. . . . We commend especially the one on Judge, where the compiler, "coming to the defense of those unjustly attacked" has 19 pages of the truth about Judge. Judge has always been 'fair play' for denigration by those who did not understand him. . . . Mr. de Zirkoff sets the record straight!

Another important point: the compiler (p. 485) gives the background which brought about the writing by H.P.B., largely dictated by Master M., of the famous Prayag Letter, No. 134 in *The Mahatma Letters to A.P. Sinnett*, which was proclaimed, when Judge printed it in his magazine *The Path*, by Olcott to be a forgery, and is still so classified by some students. Indeed it is no forgery!

Yes, all students of the Ancient Wisdom owe Mr. de Zirkoff and his staff recurring gratitude as each of these volumes appears.

GIVE EAR TO THE SINGING VOICE

*... I hear a voice that sings:—
Build thee more stately mansions, O my soul,
As the swift seasons roll!*

Famed lines are these from the finest poem by Dr. Oliver Wendell Holmes, the father of the Supreme Court Justice. He was, also, the author of "The Wonderful One-Hoss Shay," that "went to pieces all at once." His masterpiece, "The Chambered Nautilus," on the other hand, looked to a continuous creation where the Soul of our own making grows and improves with each effort. The poem addressed the Higher Self in each man and woman in our self-made World.

Not dwelling on petty concerns of yesterday, these lines point to an enlarged future. Remembrance of things past—usually negative—will blight both today and tomorrow.

Recall that days, months, and years roll swiftly by, going where? What of our fleeting present? Only the other day it was "in the future." We are building our new spiritual dwelling now.

Moving from last years pearly home, the Chambered Nautilus "knew the past no more." Linger not in one mind-set. Putting off construction of needed spiritual additions and dimensions, future mansions of the soul, will find us waiting for naught and lacking all, as the swift tide rushes by. Leave limited horizons to the "outgrown shell by life's unresting sea."

Each of us, here and now can be his or her own Chambered Nautilus and move to the cosmic rhythm, enlarging ourselves by shedding what would then be outgrown shells and mental-emotional patterns that, otherwise, tend to harden. Such a sad state, as Krishnamurti said, is mediocrity. Let us burst those bounds. Move quietly but surely from the Lesser to the Greater.

—Adapted from *The Taormina Town Crier*

THE NUMBER 8: ITS SIGNIFICANCE

Willy Schmit

[In a letter to the *Eclectic* editor the author writes the following which may be of interest to our readers.]

Somebody asked me the other day the significance of the number 8 mentioned by H.P. Blavatsky in her articles, such as in "The New Cycle." This is a quote from that article:

But you, Occultists, Kabalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the year 1889; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last—absolute freedom of thought for humanity."—(BCW XI, 133).

And in "The Beacon of the Unknown" H.P.B. writes:

This *numerical* value is one of the branches of the 'Mystery-language'.—(BCW XI, 273)

And in BCW XI, her article "1880" she speaks of the dark number 1888, and further on: "1888, however unlucky a year."

Now, the digits of 1889 added give the number 26, and that added gives in its turn 8. Though it is fairly useless to go deeply into the subject, it struck me that the number 8 is a perfect symbol of two cycles, merging into each other. It could be that with 1888 (25) is meant that a new cycle will begin soon and that 1889 (26) marks the beginning of this new cycle. Then one begins to look for other years whose digits added give 26. It is clear that this number can only be reached when there are 8's and 9's, and I have traced some years, those behind us and those to come, and the result is as follows:

899 B.C.	1889	2699
899 A.C.	1898	2789
989	1979	2798
998	1988	2879
1799	1997	2897 etc.

It is inevitable that there are large gaps, as between 899 before and after Christ, between 998 and 1799, as between 1997 and 2699. Moreover, only in this century the sum of 26 is reached three times. Seen in that light the year 1988 must be an eventful year. I wonder how far your words in *Eclectic* 103, "Year of Responsibility and Opportunity" could have some correspondence with the words of HPB. We know that

1898 marked the closing of the first 5000 years of Kali Yuga, and 1799, for instance, saw the French Revolution and the taking over of power by Napoleon Bonaparte.

BE A PROPAGANDIST

G. Cardinal LeGros

If you won't, who will? The Masters are busy with their own work, having given the teachings through Blavatsky and Judge. It's up to us now to be fearless propagandists and let that sad, beat-up orphan—Humanity—"hear the Law." Of course, there is always the timid little mouse-voice of Conservatism squeaking: "But the world isn't ready for Theosophy." To which we reply—using Madame Blavatsky's favorite expletive—FLAPDOODLE! If the world wasn't ready for Theosophy the Masters would never have gone to the trouble of making the teachings available.

Think of the state of the world today, with the leaders of nations lying, cheating, bribing, killing, and thus laying the foundations for greater misery to come. This would be impossible if the principles of Justice and Right, based on the teachings of Reincarnation and Karma, were even only half understood. The climate of the world would change overnight, and we would have a Golden Age in the midst of Kali Yuga!

It is puzzling why people who study these doctrines and transform their lives with them (and profit immeasurably as a result) aren't on fire to share the teachings. Have we forgotten, or missed, that occult law about keeping only that which we share or give away? The chela finds his life by losing it. He becomes his divine self only by renunciation and sacrifice.

Remember Blavatsky's words: "Be Theosophists. Work for Theosophy. Theosophy first, and Theosophy last." Think of what that great-hearted woman did, suffering, hated, despised martyred. Can't we, in the light of what we know, forget personal considerations and ACT? Think of the time and expense we go to for passing pleasures. Why not enter the path of Theosophical service instead? Make *this work* our joy. Join the sacred Brotherhood that strives to keep Theosophy alive in the world, remembering those words from *The Voice of the Silence*: "Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law."

[This is one of the last articles received from Cardinal LeGros who died Feb. 15, 1988—Ed.]

THE LAMAIC SUCCESSION IN TIBET

G. de Purucker

[From the very interesting section of "Questions and Answers" in the volume titled *Studies in Occult Philosophy* (Theosophical University Press, Pasadena), we select the following.—(pp. 611-13). It is important to hold in mind as one reads that this was written some 45 years ago.—Ed.]

Is there any truth to the current idea that the Tashi Lama in Tibet is always a reincarnation of the Buddha? Is this a real succession, or is it merely a tradition without meaning?

The Succession of the Tibetan Lamaic hierarchy since the time of Tsong-kha-pa in the Fourteenth Century is a real one and takes place through different individual men. We must remember that the principle regarding this matter is comprised in that deeper Buddhism which really is Esoteric Buddhism—let our Western scholars say what they like.

Neither the Tashi Lama nor the Dalai Lama is a reincarnation or reimbodiment of the Bodhisattva Sakyamuni; but the Succession beginning with Tsong-kha-pa is a transmission of a 'Ray' in each individual case of the line of Tashi Lamas derivative from the spiritual Maha-guru whom H.P.B. calls the Silent Watcher of this Globe.

There is an important distinction to be drawn between successive reincarnations of Gautama and the successive imbodiments of rays from an identic source in the Hierarchy of Compassion which I have just called the Maha-Guru. It is just here that all Theosophists as well as all esotericists stumble and wander from the facts.

It is indeed a transmission in serial line of a ray from the 'Buddha'; but the 'Buddha' in this case is not the Bodhisattva Gautama, even though he attained Buddhahood, which is a state, but the Dhyani-Buddha of whom the Bodhisattva Gautama himself was an incarnated ray and the noblest and most complete and the fullest since the beginning of our Fifth Root-Race. This is why the Exalted One, Gautama, later attained Buddhahood.

Even the Tibetans of nearly all classes, with the possible exception of the Tashi and Dalai Lamas themselves, look upon this transmission in Succession or serial line through repetitive imbodiments of the 'Buddha' as being repeated incarnations of Gautama the Buddha in the two Head Lamas of the Tibetan Hierarchy. But this is erroneous; and it is just the point where the stumbling hereinbefore referred to occurs.

The higher members of the Tibetan Hierarchy, including the Khutuktus, and, I sincerely believe, the Tashi Lama himself and in all probability the Dalai Lama,

are as perfectly acquainted with the esoteric facts in this case as H.P.B. was; and they know perfectly well that these reincarnations of 'Living Buddhas,' as Westerners call them, are not, as said above, repetitive reimbodiments of Sakyamuni, but repeated reimbodiments of identic rays or of an identic ray inspiring and enlightening one Tashi Lama after the other; and a similar ray in repeated imbodiments inspirits and enlightens one Dalai Lama after the other. This has been the case since Tsong-kha-pa's time. It has been so up to the present and there seems no reasonable doubt that the Succession, as above described, will continue unless and until human vehicles are found which are too imperfect to continue this esoteric line of Succession.

If people only understood the true meaning of the teachings of Tibetan Buddhism regarding the Dhyani-Buddhas and their human representatives on earth, then they would have the key to this continuous mystery of the Succession of living Buddhist rays in the higher members of the Tibetan Hierarchy; and it is just this that H.P.B. spoke of when she wrote as openly as she dared then to do.

To put the matter in other words which will be consistent with facts and accordant with common-sense: Every Tashi Lama from Tsong-kha-pa's time to the present has been the reimbodiment of an identic Buddhist ray, emanated from Dhyani-Buddha of this Globe, in other words, the mysterious Individual or Personage, whom Esoteric Tradition states as living in Sambhala, concerning which mysterious land every Tibetan, high or low, has heard somewhat; yet these different Tashi Lamas have been men, seven-principled men, and therefore all have been distinct individuals, each different from his Predecessor and from his Successor, yet each has been the vehicle or channel of transmission of an identic Buddha-Force, which I have hereinbefore called the Ray from the Maha-Guru.

We have then the Succession of an identic spiritual Buddha-Individuality through a long serial line since Tsong-kha-pa's time of different men who thus become recognised for what they are and who are appointed or raised to the position of Successors in the Hierarchy of the Tashi Lamas.

While this wondrous fact continues in Tibet even to this day, in former ages an identic Succession of true Teachers existed in other parts of world and has formed the basis for the mysterious stories commonly current in the ancient literatures of Hierarchies of Initiates continued through the ages because of being linked with the Master-Adept whom H.P.B. in *Isis Unveiled* and elsewhere at times refers to as 'Maha' or 'Maha-Guru.'

A "CUP" IS NOT A CONTAINER

[The following is selected from *Theosophy*, (ULT, Los Angeles), issue of May 1987.]

In *The Limits of Language* (*et cetera*, Fall, 1986), Neil Postman alerts his readers to an easily ignored truth: words are symbols and not the reality they represent. We confuse the two because familiar words immediately remind us of something else. "The word 'cup,' for example, *does not denote anything that actually exists in the world*. It is a concept, a summary of millions of particular things that have a similar look and function." The words in any language we use, Postman emphasizes, are different from the reality itself. We may think this is obvious, yet we habitually mix the two—"Whatever we say something *is*, it is not."

A word is either what it is or not what it is, and cannot be both at the same time:

Thus, we may conclude that humans live in two worlds—the world of events and things, and the world of *words* about events and things. In considering the relationship between these two worlds, we must keep in mind that language does much more than construct concepts about the events and things in the world; it tells us what sorts of concepts we ought to construct. For we do not have a name for everything that occurs in the world. Every language differs not only in its names for things but in what things it chooses to name. . . . This is what is meant by general semantics: the study of the relationship between the world of words and the world of not-words. It is the study of the territory we call reality and how, through abstracting and symbolizing, we map the territory.

Neil Postman's warning would also apply to the terms Theosophists assign to inner (supersensuous) worlds, worlds higher than the visible one that corresponds with ordinary symbolic language, yet still objective to perfected beings. We may be influenced and benefited by these metaphysical 'territories', yet, objectively, we only possess word 'maps' provided by the Teachers. Because these inner worlds are almost entirely subjective to our race, we are more familiar with their names than we are with their reality. As students chart their course in search of unknown areas, they would do well to bear in mind that they are apt to use the names on the map as if they were the reality. Names are important landmarks, but as the general semanticists assert: "The map is not the territory."

BOOK REVIEWS

The Dawning of the Theosophical Movement. By Michael Gomes. Wheaton, ILL: The Theosophical Publishing House, 1987. pp. x + 248. Paper, \$8.95 (A Quest book).

In the April 8, 1925 issue of the *O.E. Library Critic*, the editor, H.N. Stokes, wrote:

The true history of the (Theosophical) Movement has never been

written. Apart from a few brief sketches here and there, issued for propaganda purposes or for the information or misinformation of new members, and which therefore present the most roseate view possible, there exists but one work of any pretension, Colonel Olcott's *OLD DIARY LEAVES*. . . (which) is not only fragmentary, but largely colored by personal bias, . . . is rather to be designated as an auto-biography—a "True Story of H.S. Olcott," rather than of the Theosophical Movement."

This paucity of historical material noted by Stokes has been greatly alleviated by the publication of a large number of primary and secondary works since the above was written over sixty years ago. Noteworthy are Boris de Zirkoff's *H.P. Blavatsky: Collected Writings* and A. Trevor Barker's *The Mahatma Letters* and *The Letters of H.P. Blavatsky to A.P. Sinnett*, to name three examples of publications which have added tremendously to our knowledge of H.P.B. Secondary sources—among them *The Theosophical Movement 1875-1925* (updated to 1950 in the 1951 edition), Alvin B. Kuhn's *Theosophy* (1930), and Josephine Ransom's *A Short History of the Theosophical Society* (1938)—though far from being definitive accounts are nonetheless acceptable sources for a general history of the T.S. Most prominent, however, is the appearance of works on prominent individuals in the Theosophical Movement—one such example being Gregory Tillett's biography of C.W. Leadbeater, *The Elder Brother*, which is in fact an abbreviated version of his far more detailed and documented PhD thesis submitted to the University of Sydney (Australia)—and on works specializing in particular time frames: *The Dawning of the Theosophical Movement* falling under this category.

Unlike Dr. Tillett's *Elder Brother*, Michael Gomes' subject is fairly non-controversial and familiar to most within the Movement, the circumstances and events surrounding the origins and early years of the Theosophical Society, specifically the period between 1874 and 1878. Very much like Dr. Tillett, however, is Mr. Gomes' penchant for detailed documentation. Many of the sources are quite obscure, having been obtained from archives and libraries in India, the United States, Canada, and Great Britain. The result of these efforts is reflected in some forty pages of notes and sources. Let us hope that this book is but the beginning of an extensive investigation of the Theosophical Movement.

Divided in four chapters, *The Dawning of the Theosophical Movement* covers the role of Spiritualism in the United States and to a lesser extent in Great Britain, its relation to the newly formed Theosophical Society, the activities of the founders of the Society, especially those of H.P. Blavatsky and Colonel Henry S. Olcott, the circumstances surrounding the writing of H.P.B.'s first masterpiece, *Isis Unveiled*, with at-

tendant reaction to this extensive two-volume work, and finally the events surrounding Blavatsky's and Olcott's decision to leave New York for India. The book ends with their arrival in Bombay.

The relationship between Spiritualism and the Theosophical Society has been discussed in a number of publications, but none to my knowledge has so successfully expressed the complementarity of the two. One cannot help but come to the conclusion that the infant Theosophical Society and the ideas expressed therein were but natural expressions of and reactions to Spiritualism. Consequently, the first half of the book was for me the more informative and satisfactory: the narrative not only recounting the chronology of events but also shedding light on the *Zeitgeist* of American society in the 1870's. It helps to explain, for instance, the intense interest on the part of the press in spiritualist phenomena as well as the personalities in the Spiritualist Movement. Without discounting the charismatic personality, intelligence, and communicative ability of Madame Blavatsky, there is no question that her theosophical teachings fell on receptive ears. Indeed, Gomes refers to a report in the N.Y. *Sun* claiming that there were between nine and ten million Spiritualists in the U.S. out of a total population of forty-four million. Whether these Spiritualists were committed to the Movement or merely receptive to its teachings and practices, however, is clarified neither by the *Sun* nor by Gomes. Be that as it may, this interest or awareness was fueled by continuous, sensationalist accounts in the press from the time of its modern beginnings in 1848 with the discovery of the "spiritual telegraph" by the Fox sisters, to the "Katie King" apparitions and the events at the Eddy farmhouse in Chittenden, Vermont during the 1870's.

The initial roles of Colonel Olcott and Madame Blavatsky vis-a-vis Spiritualism—the Colonel in the role as reporter and 'scientific' investigator, Madame Blavatsky as occultic investigator—are meticulously described by the author. Blavatsky's own involvement with the movement and her ability to induce phenomena is duly noted by Gomes, but more important is the recognition that her contribution to the understanding of Spiritualist phenomena was to explain them as "natural forces molded by the imagination of the participants" and not by the spirits of the dead.

What led her to turn from observer of mediums and their phenomena to discloser and synthesizer of "the theosophy taught by the Angels" is not clearly explained by Gomes. In this regard, Janet Oppenheim's *The Other World* supplements Gomes' rather constricted venue of this area of study. Similarly, pitifully little light is shed on the Brothers and the Brotherhood. It is quite

possible that the reader who is not familiar with the role of the Brothers or Masters in the Theosophical Movement is bound to finish the book with many unanswered questions.

Similarly, I would have liked to have seen more written on all the founding members of the Theosophical Society. Olcott and Blavatsky, as one might expect, take center stage in the narrative, but the other participants, such as George Felt, Charles Sotheran, Herbert Monachesi, Emma Hardinge Britten, and most surprisingly, William Quan Judge, are given only passing mention. Such brevity is inexcusable in a work of this sort.

On the other hand, Gomes gives a fascinating account of an event which was to bring much notoriety and ridicule to the Society, disposing of the body of Baron Joseph Louis Henry de Palm, the latter "principally famous as a corpse," as H.P.B. wrote in her Scrapbook. The funeral service, the sensationalized newspaper account, those who came not to pay their respects but merely to witness this first cremation in the U.S. as a crowd would view "an execution or a prize fight", and the supposed financial benefits that would accrue to the Society from the Baron's fortune make fascinating reading.

The third chapter relates the events leading up to and surrounding the publication of *Isis Unveiled*. Of special interest is a description of a letter from H.P.B. to one of her relatives claiming that the text was sometimes dictated to her by her "Master", sometimes copied from manuscripts that passed before her eyes, or sometimes written through her "inner Ego", her "luminous Self". Whether one agrees with her account or the subsequent charge that the work was based on secondary sources, some of which were plagiarized, any fair-minded investigator could not be less than impressed that something extraordinary, even mysterious, surrounded this and later writings. Gomes does bring this out in an effective and sedate manner for the reader to consider. Indeed, the juxtaposition of *Isis Unveiled* and an earlier (by two years) anonymous work translated by Emma Hardinge Britten, *Art Magic*, at the beginning of this chapter strengthens the suspicion that *Isis* was no ordinary tract. This is best illustrated through the criticism of one eminently qualified to render sound judgment on the contents of both books, Charles Sotheran, a founder of the T.S. and editor of the *American Bibliopolist*. *Art Magic*, in Sotheran's opinion, "is simply a rehash of books readily available to any student of even limited means . . ."; *Isis Unveiled*, on the other hand, would be "a revelation to many, as regards the occult philosophy, and much is made plain, or can be dimly seen, that before was dark." Despite their falling out in 1878, Sotheran still retained

an admiration for her intellectual abilities and writings, which suggests that his was not merely an empty assessment. Blavatsky's ability to write such an impressively detailed work in so short a time in a language in which she was not fluent, and to impress some of the finest minds of the day, are facts that should not be ignored.

Nor, too, the charges of plagiarism raised by William Emmette Coleman. It is unfortunate, however, that despite the recounting of Coleman's charges in numerous histories, the issue is never defined in a satisfactory manner. None have taken the trouble to interpret the late nineteenth century perception of plagiarism nor to question whether Coleman's perception was in conformity with that generally held view. But perhaps even more radical is the impression that regardless of one's interpretation of the act of plagiarism, the real issue here was his apparent success in puncturing the aura of mystery surrounding the composition of the manuscript. As a result, the impression that Coleman created in the minds of many was most likely the same impression that Sotheran had regarding *Art Magic*. Certainly, the last word has not been given on this rather troubling episode.

Turning to the final chapter of the book, the author gives a rather detailed account of the events leading up to the departure of Olcott and Blavatsky from New York, tracing their journey to Bombay via Britain. The strange association between the T.S. and the fundamentalist Arya Samaj is recounted, as is the formation of the British Theosophical Society. Of great interest is the inclusion of an extensive quotation from a letter by H.P.B. to William Henry Burr, a Washington, D.C. newspaperman, that complements her earlier views on Spiritualism. The letter summarizes her opinions as they existed following the publication of *Isis* and prior to her initial contact with the Arya Samaj. Especially revealing is her interpretation of the after-death state. Although the letter was published by Burr in 1893, it appears in a rather obscure publication, so it is to Gomes' credit that he saw fit to quote it *in extenso*.

In conclusion, *The Dawning of the Theosophical Movement* is an important contribution to an understanding of theosophical history. Although incomplete in places and sometimes weak in interpretive skills of events and ideas that occurred during this formative history of the Society, one should be mindful that the book is primarily intended for the general and somewhat uninformed reader, not the professional historian. The former will be more than satisfied with the standards that Gomes imposed on his work: a meticulous, comprehensive, detailed, and superbly documented account that will make this required

reading for those with an interest in the subject.

—JAMES A. SANTUCCI, Departments of Religious Studies and Linguistics, California State University, Fullerton, California 92634

The Theosophical Crisis in Australia: The Story of the Breakup of the Theosophical Society in Sydney from 1913 until 1923. By A.J. Cooper. (Thesis submitted for the degree of Master of Arts in Religious Studies, The University of Sydney, 1986. 428 pp. typescript, double-spaced.)

Of all the crises experienced by the Theosophical Society in the turbulent first quarter of this century, the 'split' in Sydney, Australia, nearly seventy years ago, was surely one of the more serious. Thanks to John Cooper's prodigious efforts, it is now also the best documented. His work, prepared as a scholarly thesis is so complete that he is surely justified in his claim that here "... we have all the information that can now be found to tell the story of why the Theosophists, with their belief in universal brotherhood, should have fought so bitterly."

(Technically, therefore, this is not a book, although it would make a wonderful contribution to Theosophical history if it were published and made available to a wider public. Also, under the circumstances, this is more a notice than a review.)

It is not easy to sum up the Sydney T.S. conflict. Essentially, it is the struggle of a large Lodge to maintain its rightful autonomy. But the story is not as simple as that. It is interwoven with such questions as C.W. Leadbeater's morality, the activities of other organizations within the T.S., the Theosophy/Neo-Theosophy controversy, and the activities of several strong personalities (Besant, Jinarajadasa, Leadbeater, Wedgwood on the one hand, Martyn and Prentice on the other).

One might well ask, what is the relevance of the Australian crisis to Canada? Interestingly, back in the 1920's it had a marked influence here. Attitudes of members, even Lodge policies were strongly affected—especially in Toronto. The events that were then taking place 12,000 miles away prompted a 'protectionist' attitude which took a very long time to die out.

Cooper's thesis could serve as a model for any Theosophical history. He has gathered together all the available facts, and has been generous in presenting the opinions of *all* the parties in this bitter controversy. The reader is thus able to reach his own judgments. The author allows himself a mere nine pages to address the question, "What does it mean?" (pp. 388-396) and no doubt wisely sums it all up by quoting the well known passage from *The Key to Theosophy* (p. 305):

Every such attempt as the Theosophical Society has hitherto

ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

If it is possible to learn from history, there are scores of valuable lessons for Theosophists to be found in the pages of Cooper's monumental thesis.

—TED G. DAVY in *The Canadian Theosophist*, Jan., Feb., 1988

(Note): Other book reviews held over to next issue include: *Reincarnation Explored* by John Algeo (TPH, Wheaton), reviewed by Dara Eklund, and *Theosophia: in Neo-Platonic and Christian Literature* by Dr. Jean-Louis Siemons (Theosophical History Centre, London).

ITEMS OF INTEREST

Los Angeles Center for Theosophic Studies

Under the banner of the above title a new surge of activity is stirring the Los Angeles area, with both Adyar and United Lodge T.S. members cooperating. Programs give a clue: Slide Presentation: an *Introduction to Theosophy* (second Sunday monthly); *Core Concepts of Theosophy*, based on HPB's *The Key to Theosophy* and WQJ's *The Ocean of Theosophy* (8 consecutive Sundays, with Instructor: Dr. April Hejka-Ekins); *Studies in Occult Philosophy* (exploring key concepts and terms from *The Secret Doctrine* (6 sessions, first and third Sundays, May-June, with Instructor: Jerry J. Hekja-Ekins); *Discussions in Practical Theosophy* (6 sessions, 2nd and 4th Sundays, May-June. Instr. Dr. Hejka-Ekins); and *The Secret Doctrine* Study Group (first and third Sundays each month). As noted in an earlier *Eclectic*, this Los Angeles group will host a centennial *Secret Doctrine* conference, August 6 and 7, the theme: "Ancient Wisdom for Modern Times". For information about this write: Gene Meyer, 7900 Emerson, Westchester, Calif., 90045; and for a complete brochure with details about the whole Theosophic Studies program, write to the President, Dr. April Hejka-Ekins, P.O. Box 2128, Venice, Calif. 90294-2120.

Celebration at Wurzburg Fortress

A grand one-hundred year celebration of the publishing of *The Secret Doctrine* will be held at the Wurzburg Fortress in West Germany. The room will hold 400 persons, and members of *all* Theosophical Societies, groups, are invited. Those so far contacted have responded with enthusiasm. Hans-Dieter Rex writes that "it will be a further step in real fraternization and networking, much needed as the last common meeting was in 1975, arranged by Anneliese Stephan of Hamburg." Selection of this place is especially significant since, as most Theosophists know, HPB

wrote part of her masterpiece in Wurzburg in 1885-86. It is an old fortress built 1000 years B.C. with a beautiful view of river and surrounding forest and hilly countryside.

The dates are: October 15 and 16, 1988. For details write to: Theosophische Informationstelle, Hans-Dieter and Helga Rex, Landgrafenstrasse 4, 3052 Bad Nenn-dorf, West Germany.

The Dissemination of Theosophy: New Techniques for a New Ages

Conference Presentations for this event, held last August 8-9, 1987, in New York City, are now published under the above title, in a 68-page booklet, and make interesting reading on a timely subject. Conference presenters included members of the TS (Adyar), TS (Pasadena), the ULT of Theosophists, and an unaffiliated student of Theosophy. It was international in character since contributions were from England (Adam Warcup), Nigeria (Okon S. Obot), Germany (Hans-Dieter and Helga Rex), Canada (Ted G. Davy), India (N.C. Ramanujachary), Australia (Dianne E. Kynaston), as well as the USA (Joy Mills, Jean Gullo, Nadine Hunter, Jerry and April Hejka-Ekins). Papers not read at the Conference are also included. Copies are available: By air (USA and Canada) \$7.00, and Europe \$9.00; (by sea, \$7.00; Elsewhere \$10.00 (air), \$7.00, sea). Order from: Michael Revere, 324 E. 91 Street #30, New York, NY 10128.

Cassettes: Helpful Student Material

These are by Geoffrey A. Farthing, one-time Gen. Sec. of the English Section T.S. and a long-time student of Blavatsky Theosophy. Thirteen in number, they cover the following subjects: No. 1: Introduction; No. 2: The Constitution of Cosmos and Man; No. 3: Hierarchies; No. 4: Akasa and the Astral Light; No. 5: Elements and Elementals; No. 6: The Law; No. 7: After Death; No. 8: Origins; No. 9: Rounds and Races; No. 10: Evolution; No. 11: Spiritualism and Psychism; No. 12: Spiritual Development; No. 13: Religion.

In response to a recent letter, Mr. Farthing writes: "Some fifty sets have now been sent to people all over the world—not many to England! I am asking £4 or \$6.00 a cassette (or \$70.00 a set), postage and packing included. The feedback has been slight but I have met one or two people who have found them significantly meaningful and have been enthusiastic. They are student material and I think if people persevere with them they could get a good general view of what the theoretical teachings of Theosophy are all about." (Orders should be sent directly to: Mr. G.A. Farthing, 36 The Mount, Fetcham, Leatherhead, Surrey, KT22 9EA, England.)

Secret Doctrine Centenary at Pasadena

As we go to press, general notification has been received from the Theosophical Society (Pasadena) that the weekend of Sat. and Sun. October 29-30, will be devoted to a centenary commemoration of H.P. Blavatsky's *The Secret Doctrine*. (This is part of its International Conference scheduled for the week of Oct. 27-Nov. 2). To the Oct. 29-30 sessions members of all theosophical organizations are invited, including independent students and friends of Theosophy. "The program will feature speakers, panels, slide presentations, displays, and general discussion. There is no admission charge, but registration is required before August 15." Write (with SASE) to: The Theosophical Society, P.O. Bin C, Pasadena, Calif. 91109, for information about transportation, hotel/motel accommodations and meals in the area.

Conference in Paris on "The Secret Doctrine"

Commemorating the publishing a hundred years ago on 20 October 1888 of the first volume of *The Secret Doctrine*, the Societe Theosophique of France has organized many events. Chief among these will be a special issue of *Le Lotus Bleu* for October devoted to articles pertinent to the subject, and the climax of the year's celebration will be the Conference of Nov. 11, 12, 13 held at the Society's headquarters, 4 Square Rapp, Paris, with speakers choosing their own particular themes from the SD (presentations limited to 30 minutes). Special brochures and pamphlets will be available with selected articles by HPB and Subba Row.

Corrections

"In any recipients . . ." should read "If any recipients . . ." (*Eclectic* #103 Jan.-Feb. 1988, col. 2, p. 12, line 3, letter from W.D. Tenbroeck.)

In the Interview with his Eminence the Ganden Tripa, Jamphel Shenphen, p.7 in *Eclectic* No. 104, March/April, the first line in small print is missing. The complete notation should read:

"The interview took place January 11, 1988, at Ganden Bud-dha Norling, El Cajon, California. The translator from the Tibetan was Tsepak Rigzin, current translator for Geshe Tsephel."

FROM LETTERS RECEIVED

John Cooper, Gladesville, Australia.—Re your thoughts on the future of the Theosophical Movement. I believe it is fated to stay divided. There are some interesting parallels between the history of the early Christian Church and that of the Movement. A Gnostic teacher whose statements were often misunderstood by the followers. An early division into the Gnostics and the believers. Even a split in the Gnostic division into the ascetics and the hedonists and with the latter often practices that have been duplicated in the history of the Theosophical Movement.

Geoffrey A. Farthing, Fetcham, England.—There has been a suggestion for forming a Theosophical Federation. I think the leaders of the present organizations would not like that. I suspect there is a strong feeling among them that each of them represents the only 'right' or 'original' Society and that the others represent 'heretical' branches. Further, a Federation implies another structure to embrace its constituent elements. Who would lead it, how would it be organized, financed and made representative of its overall membership in matters of policy, propaganda, etc., etc.? How would its officers be elected? Perhaps I have got the idea of the suggestion wrong.

I am coming to the conclusion that the only 'safe' activity for an earnest follower of the teaching is to become as proficient in it theoretically and practically as he can, and then "to let it be known that such a thing as Theosophy exists" (*Key to Theos.*) I think, however, that the teaching must basically be that as originally given us, not the numerous commentaries, explanations, expansions, etc. which came later. Some of these may be of value, some may be misleading, but in any case they are, in my view, secondary presentations in that they would never have existed without the originals, and this should be borne in mind by the aspiring student.

J.H. Dubbink, Bilthoven, Holland.—Referring again to the "1900 Letter" (Sept.-Oct. 1987 *Eclectic*), I take the liberty now to put before you the question: if there exist several groups using the name 'Theosophical Society', is it not nonsense (forgive the word) to speak of THE TS?? I fear I have to accept that THE Society ceased to exist in 1895. There only remained a few 'pupils' and a big group of people interested in 'Masters'. Partly for their own status as 'representatives', partly inspired by the memories in print or spoken word by others, partly from mere curiosity. Are we not in honor bound to respect the wishes of those Masters to be allowed to return into oblivion, expressed in that 1900 Letter?

In the words in the Letter it is suggested that one can observe times of 'influx' into the 'world' of spiritual forces. After that a reaction of the retrograde circles tries to restore the situation *quo ante*. Buddha tried to awaken his compatriots and to shake off 'caste' and 'gods'—with very little practical results, it seems. Only the *Bhagavad Gita* and perhaps some Upanishads became known outside the Brahmanical caste. I would venture to say that Greece, pre-Socratic philosophy, Socrates, Plato and his schools took up the 'influx' of spiritual and critical life—after all, the Neo-Platonic philosophy was for HPB her direct predecessors (see first pages of *The Key to Theosophy*). It is no wonder, then, that the old idea of Plotinus was that the path of the philosopher was a solitary one of an original thinker, Godward, toward eternal truth with "an inspiration of his own." (First issue of *The Theosophists, Coll. Writings* II, p. 102 and following). These same ideas, viz., to start in the Western world, a serious discussion on the base not of the (Christian) religion, but on the base of the critical way of thinking initiated by Socrates-Plato, were expressed by HPB in her letter to Mr. A. de Bourbon, the president of the first TS Lodge in our country, 'Post Nubila Lux', founded in 1881. The letter was published for the first time in 1951 by Mr. Jinarajadasa in *H.P.B. Speaks*, Vol. II, Adyar, and reprinted since then, Letter 1. So far about the 'influx'—at a great distance the analogy with Sakyamuni Buddha.

Now the reaction, the reactionary reflux. After HPB's death the whole group in London retained from the 'teachings' only the most easy and popular ones and did not bother about her critical views on exoteric religions, on science and academic philosophy. A.B. and C.W.L. returned to former ways of thinking, AB as a politi-

cian, CWL to the traditional Christian theology, a personal God (rebaptized as 'Logos'), apostles and their succession, H. Sacraments, etc., etc.—combined with the heretical 'return of Christ', combined with 'avatarism'...

G. Cardinal LeGros, Weaubleau, Missouri.—(From his last letter, Feb. 1, 1988): The *Eclectic* that arrived today is a very fine issue, full of impressive articles starting with your clarion call lead editorial... All good wishes to your house.

W. Dallas TenBroeck, Calabasa, Calif.—It is interesting to see and note how the 'networking' movement is, at least, getting the various associations and organizations to talking with one another, and also probably vital to note that after all the froofraw of opinions and dicta, it is H.P.B.'s writings and the appreciation of the close adherence of WQJ to those that has at last surfaced in the minds of many students.

E.V. Sweatt, Memphis, Tenn.—I want to express my admiration and respect for the writings of L. Gordon Plummer. Your work is much appreciated. The thought and ideas expressed in *From Atom to Kosmos* and *The Mathematics of the Cosmic Mind* are fascinating and thought provoking.

C.W., Quest Book Agency, Sydney, Australia.—The copies of G. de Purucker's Esoteric Teachings have arrived. May I congratulate you on those beautiful covers and fine printing. And as I read his words, they ring true in my own heart.

O.H.S., Vancouver, B.C.—For the books of G. de Purucker's Esoteric Teachings, a million thanks. Wonderful books.

Evangeline Day Farrell, Lincoln Park, N.J.—The recent "passing into Light" of Mr. George Cardinal LeGros was a sad event, especially for our group here and myself, his devoted pupil for twenty years. He often spoke of your work with *The Eclectic Theosophist* and Point Loma Publications, and the workers there. A review of the Theosophical Manual No. 5, *After Death, What?* was a great comfort. The enclosed donation is in his dear memory.

A.C., Kapaellan, Belgium.—Many thanks for sending me that most interesting volume of W.Q.J.'s works (III).

E.Z., Washington, D.C.—The different articles by Vonda Urban are very good. Am glad they are also appearing in the different T.S. publications. It takes much courage to speak so clearly on topics (such as "Smogged with Astral Intoxication") that need to be brought up.

H.J. Spierenburg, The Hague.—The September (or July) number of *Theosofia* will be a *Secret Doctrine* centenary number and two or three times bigger than normal issues. The "redactie" has asked five Theosophists in The Netherlands to write articles about H.P.B. or *The Secret Doctrine*. Ten pages will be the utmost length of the article. I have chosen the title *H.P. Blavatsky, Tsong-Kha-Pa and the Lam rim*.

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... to publish and disseminate literature of a philosophical, scientific, religious, historical and cultural character, faithful to the traditions and high standards maintained by the Theosophical Society with International Headquarters formerly at Point Loma, California, under the leadership of Katherine Tingley from 1900 to 1929, and of Gottfried de Purucker, from 1929 to 1942: to pursue and perpetuate the aims of the original T.S., founded in New York City by Helena Petrovna Blavatsky, Col. H.S. Olcott, Wm. Q. Judge and others, as enunciated by them on October 30, 1975: "to collect and diffuse a knowledge of the laws which govern the Universe;" and to consider publication of the writings of current authors in the fields of Theosophy in particular and of philosophy, science, history, religion and cosmopolitan culture in general."

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—The above are extracts from "Later Point Loma History", Appendix IV added by the Publishers to C.J. Ryan's *H.P. Blavatsky and the Theosophical Movement*, published by Point Loma Publications, Inc. in 1975.

CONTRIBUTIONS

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